RESEARCH PAPER

Storytelling for Learning and Healing: Parallel Narrative Inquiries in Language Counselling

Leena Karlsson & Fergal Bradley, University of Helsinki Language Centre

In the Autonomous Language Learning Modules (ALMS) programme at the University of Helsinki Language Centre, language counselling is the primary pedagogical medium in a self-directed degree-required English course. Storytelling and sharing stories is central to the practice of counseling: students tell stories in counselling to make sense of their language learning pasts and presents and take charge of their futures. Correspondingly, much research in ALMS has been narrative inquiry (Karlsson, 2013, 2015; Bradley & Karlsson, 2017) with counsellors engaging with their own stories and those of their students and peers in order to develop their professional practice. In this article, two ALMS counsellors—Leena Karlsson and Fergal Bradley—present parallel practitioner inquiries which explore the narrative nature of counselling and the learning that occurs on ALMS courses. The inquiries both explore ideas of learning and healing and the role storytelling plays in these processes. Fergal's inquiry takes inspiration from the practice and research of narrative-based medicine, and he uses this as a starting point for examining the different narratives of learning that students recount in counselling. Leena's inquiry focuses on the narrative of one particular student, wounded by language anxiety, and how telling his story in counselling and through reflective writing has helped him begin the process of healing. Both inquiries emphasise the power of narrative knowing in the practice and research of language counselling and language learning.

ヘルシンキ大学のランゲージセンターの自律学習モジュール（ALMS）プログラムではカウンセリングが主たる教授法である。ここでは学習者がカウンセラーと自身の過去や現在の言語学習経験を通して、将来の言語学習者(language learner)としての自分について語る。従って、必然的にALMSで行われる研究の大半はナラティブ手法が中心となっている（Karlsson, 2013 & 2015; Bradley & Karlsson, 2017）。自身のプロフェッショナル ディベロップメントに繋げていくため、カウンセラーは自分のナラティブ、また、同僚や学習者のストーリーに取り組んでいる。本稿では二人のカウンセラー（Leena Karlsson とFergal Bradley）がそれぞれのナラティブから通してみられるALMSプログラムにおいての学習とカウンセリングの実態を考察する。特に「学習」と「ヒーリング(healing)」の二つのテーマを中心に、本研究での「語り」(narrative)が果たす役割りを探究する。Fergalは医療学の観点からヒントを得て、narrative based medicine(NBM)に着目し、学習者のナラティブを分析する。一方で、Leenaは第二言語不安を訴える一人の学習者に焦点をあて、カウンセリングで行われた語りや省察を通じて彼が立ち直っていく過程を追う。いずれもnarrative knowingが実践、及び、カウンセリングや言語学習の研究においていかに意義のあるものであるかを物語っている。

Keywords

autoethnography, autonomy, language counselling, narrative, writing as inquiry

キーワード

オートエスノグラフィー、オートノミー、語学カウンセリング、ナラティブ、

Our Context and Commitments

Much research in education has highlighted the importance of educators sharing stories of practice as a means of fostering professional growth and wellbeing (e.g., Barfield & Delgado, 2013; Conle, 2000; Connelly & Clandinin, 1999; Elbaz-Luwisch, 2002). These stories—stories of who we are as professionals, "our stories to live by" (Connelly & Clandinin, 1999)— "sustain, shift, and freeze" (Estefan, Caine & Clandinin, 2016, para 5) our practice over time. For practitioner-researchers, attending to lived, felt, remembered, and told experiences through stories is both an ontological and epistemological commitment. Estefan, Caine, and Clandinin (2016) argue for *experience* as a valuable source of knowledge and understanding for practice. Central to the study, and indeed the creation, of experiential and embodied knowledge is one's context of practice and one's commitment to it. Through this inquiry, a narrative study in language counselling, we—Leena Karlsson and Fergal Bradley—seek to add to our professional growth and wellbeing in our work context, the Autonomous Language Learning Mo-

dules (ALMS) programme at the University of Helsinki. And by doing this, we aim to improve the quality of life and learning for our students.

We work as language counsellors (*advisers* is a more frequently used and analogous term, see Mynard & Carson, 2012) in the ALMS programme, a type of English course that fulfils the foreign-language study requirements for undergraduates at our university. Language counselling is the primary means to support learner development and autonomy; the counsellor's role is to inspire and encourage lifewide experiential learning, to safeguard emotional learning, and to help create spaces for reflection. Detailed accounts of the programme can be found elsewhere (e.g., Karlsson, Kjisik, & Nordlund, 1997, 2007) but in a nutshell, the key features of the ALMS programme can be seen in Figure 1.

- Two initial learner awareness sessions (4 hours plus 2 hours) in groups of 20, led by one of the ALMS team of teachers and counsellors.
- Learning histories discussed and written as free-form texts or using Kaleidoscope (www.helsinki.fi/kksc/alms).
- Personally meaningful goals and learning programmes.
- Learning logs and diaries, with a focus on reflection on learning.
- Skills Support Groups on a wide range of academic, professional, and lifewide skills; teacher-facilitated to a greater or lesser extent.
- Counselling: 3 individual 15–20-minute meetings per module:
  - 1st counselling focus on concept of autonomy, reflection, learning history, and study plan
  - 2nd counselling focus on work/learning progress and reflection
  - 3rd counselling focus on learning outcomes, learner identity, portfolio discussion, and visualizing the future

Figure 1. Key Features of a 14-week ALMS programme

Practitioner research, arising out of a shared inquiry-orientation in the programme, is central to our work. We believe in its cyclic nature: "as one work ends, another work begins" (Choi, 2016, p. 41). Our dual role as counsellors and researchers demands a continuous critical and ethical re-appraisal of our work, our words, and actions. Counselling skills as actions, as "the words we use, the body language we radiate, the talk and silences we create" (Karlsson & Kjisik, 2015, p. 7) are crucial in supporting learner development and autonomy; they are also skills that we need to keep developing to make (better) sense of our own counselling. We feel that cultivating a curiosity about experience, the diverse unique experiences of our students, is important and best done through narrative inquiry. We have previously written educational stories emerging out of our practice both collaboratively (Bradley, Karlsson & et al., 2015; Bradley & Karlsson, 2017) and individually (Karlsson, 2013, 2015, 2017).

Setting the Scene

Storytelling, a phenomenon and a method (Clandinin & Connelly, 2000), is an established research praxis and a recognized form of communication on the ALMS landscape (Karlsson, 2008, 2013, 2015). In this project, we wanted to extend a previous inquiry, a narrative autoethnographic project (Bradley & Karlsson, 2017), and continue exploring language counselling dialogues and reflective writing practices (free writing, diary/journal writing, and collab-

orative scholarly writing from experience) in our own unique context using novel narrative inquiry approaches. This inquiry involves telling, sharing, co-constructing, and re-constructing experiential and empowering stories with our learners and each other. We want to further deepen our understanding of writing as a method of data collection, creation, and analysis and collaborative writing as narrative inquiry in itself (Li, Conle, & Elbaz Luwisch, 2009). Through engaging with literature, we learned from narrative inquiry approaches and research techniques and, in our two parallel inquiries, we explored how we could improve the pedagogical dialogue of counselling using our deepened narrative understandings and skills.

In the previous project (Bradley & Karlsson, 2017), we aimed at bridging the gap between experience and reflection in our writing, and we were interested in experimenting further with autoethnography. We feel that it can generate "thick description" (Geertz, 1973) and more creative accounts than data gained through using only interview-based qualitative methods. In another research account (written concurrently with Bradley & Karlsson, 2017), Leena attempted to give a glimpse of the strong emotions and reactions affecting her counseling at the time, and how they "shifted" her practice (Karlsson, 2017). Listening to the recorded research discussion with her student Kaisa, Leena felt that it had not been dialogic enough because, in her counsellor-researcher role, she had dominated the discussion. Consequently, she considered adapting Horsdal's narrative interviewing technique (Horsdal, 2012) for her context in a future inquiry. In her interviews, Horsdal listens attentively, without interrupting, to the person telling her life story but she also writes attentively, that is, records the teller's words verbatim pen on paper. This means that the writer needs to be fully present in the moment of telling, which felt like a potential solution to the "counsellor-researcher talking too much" that was evident in the recorded interview.

When planning this inquiry, however, the writing and recording process suggested by Horsdal felt too distanced from our pedagogical idea of *sharing stories* and *storytelling* in the counselling dialogue (Karlsson, 2008, 2013, 2015) and the principles of exploratory research (see for example Allwright, 2003), that is, research as non-invasive and fully integrated into our counselling pedagogy. At that point, our reading was taking us to narrative-based medicine (Fergal) and therapeutic writing (Leena), and to the ideas of growth and healing as part of our pedagogies for autonomy. For both of us, the process of ongoing narrative inquiry was pointing towards a re-consideration of our pedagogies, and on reflecting more on the meaning and realization of story*telling* as part of the counselling dialogue (Karlsson, 2013, 2015). In particular, we wanted to make the idea of *telling* more explicit and meaningful to our students.

What follows are accounts of two parallel inquiries, Fergal's and Leena's, which both explore ideas from narrative research to enrich their counselling and their understanding of it. The text then closes with a coda, which draws together ideas from both texts, reflecting on the writing and research process and back to counselling.

Fergal: Towards a Narrative-based Counselling

Finding Inspiration in Narrative-based Medicine

The writer, researcher, and oncologist, Siddhartha Mukherjee (2015), argues for new metaphors within the field of medicine. He talks of changing the metaphor from one of "have disease, take pill, kill something"—a metaphor of lock and key—to one of growth. He is talking here about a new type of medicine—using the body's own cells rather than antibiotics. However, he is also talking about a different way of thinking about and practicing medicine, as metaphors structure "how we perceive, how we think, and what we do" (Lakoff & Johnson, 1980, p. 4). In language learning, the field of learner autonomy has long espoused a view of language learning based not on deficiency within an imperfect learner, but on person-centred

growth, which is "grounded in language use, engages learner's identities and agency, and exploits their existing repertoires while extending them" (Little, 2017). This view of language learning underpins the ALMS programme, where I work as a language counsellor. In realizing this view of language learning, much of the research and practice within the programme has been narrative, focusing on the experiences of learners and counsellors and viewing growth and transformation as central to learning (see, for example, Karlsson & Kjisik, 2009; Kjisik, Karlsson, & von Boehm, 2012; Karlsson, 2013).

In ALMS, stories are everywhere. We ask students to write their language learning histories at the beginning of the course to make their English story explicit. We use this narrative to co-construct a plan of study with the student. As the course develops, we ask students to extend and develop that story through writing, in their logs/diaries, and through discussion, in counselling. As counsellors, we tell stories to guide students and to share our experiences and learn from each other. We also tell stories to ourselves, to make sense of our practices and deal with the emotions that teaching and counselling confronts us with. This concern with stories is reflected in previous research in ALMS, as mentioned above, and it inspires this project on how narrative research approaches can be used in ALMS counselling, both as a method of inquiry and a pedagogical approach.

Early in this project, my reading took me to narrative-based medicine (NBM). Here, I was struck by how many of the concerns resonated with my own work as a language counsellor. Firstly, there was explicit concern for the whole person. There was also a parallel between the relationship of healthcare professionals and patients with that of ALMS counsellor and student, particularly in the interaction between both parties, who both bring knowledge to encounters and co-create it during them. In addition, NBM embraces the benefits that stories can bring to our ways of knowing and being. Most importantly, perhaps, it emphasises the importance of telling and sharing stories in order to heal and to learn. Consider, for example, the similarity between Frank (1995, p. 1) on ill people:

> *They learn [to deal with illness] by hearing themselves tell stories, absorbing others' reactions, and experiencing their stories being shared.*

And Aoki (2010, p. 1) on teachers:

> *It is by living, telling, retelling and reliving secret stories that teachers make meaning of their classroom experience and reflect on it.*

In NBM, the idea is not to replace traditional evidence-based medicine with one based solely on stories, but that stories and storytelling can complement and develop traditional approaches to curing illness. In the same way, narrative research suggests tools for and approaches to counselling and the study of counselling, adding to rather than replacing existing pedagogical and linguistic knowledge, understanding and practice. NBM includes several strands: narratives of patients, narratives of physicians, narratives of patient-physician interactions and grand medical narratives (Kalitskus & Mathiessen, 2009). In this inquiry into narrative in counselling, I refer to student stories, my own counsellor story, and the story of the interaction between the two. In doing so, I contribute to the existing body of ALMS research, as well as literature on learner autonomy and language advising/counselling.

By referring to NBM, I do not wish to pathologise ALMS students. It is true that some come to ALMS wounded by previous experiences of language learning and language use (Karlsson 2015, 2016 and see Leena's text below), but the parallel I want to make is that of NBM's use of narrative in the healing process with the role of narratives in ALMS as part of the learning process. Leena and I decided on a project which would make narrative explicit in our counselling sessions. To me, this has developed into what I could call narrative-based counselling,

which is, to paraphrase Kalitzkus and Mathiessen (2009) on NBM, a specific pedagogical tool, a special form of student-counsellor communication, a qualitative research tool, and a particular attitude towards students, teaching, and learning.

Researching and Practicing a Narrative-based Counselling

My venture into narrative-based counselling began with an email to students. In this message, written by both Leena and me, we asked students to think about their ALMS courses as stories for the third and final counselling session.

> *In this meeting, I invite you to tell the story of your ALMS course. For example, how did you complete your ALMS hours? How did you reflect on your work? What did you learn? And what successes/failures/feelings did you experience during the course? Finally, how will the story of your English continue after the ALMS course?* (Extract from our email to the students before the final counselling session)

I used these questions and prompts to scaffold the final counselling sessions: asking, allowing and helping the students to tell the stories of their ALMS courses. Through the students' stories, I was able to fulfil some basic counsellor duties, such as checking that the plan of study had been completed. I was also able to enact a pedagogy for autonomy, with the storytelling transferring agency and ownership to the students and serving as a medium for reflection. By connecting these ALMS stories to the language learning histories that students wrote at the beginning of the course, students were placing their course into the context of their other language learning and language use experiences. And the final questions extended the discussion of learning beyond the ALMS course, evoking ideas of life-long, life-wide and life-deep learning (Karlsson & Kjisik, 2011).

My method of reflecting on the counselling sessions was one of free writing. After each group of counselling sessions, usually three or four at a time, I sat down to write about the students' narratives, particularly how they positioned the ALMS course in relation to their learning and their lives. Thus, the free writing became a reflective diary for my counselling, mirroring what the learners are asked to do during their course. I have previously used free writing as a research method (Bradley & Karlsson, 2017). In doing so, I use Richardson's idea of "writing as a method of inquiry" (Richardson & St. Pierre, 2005): using writing to collect and create data—the free-writing diary—as well as to analyse data—the stories my students told me. I was recording my experience of the students' stories and, at the same time, making sense of and theorising them.

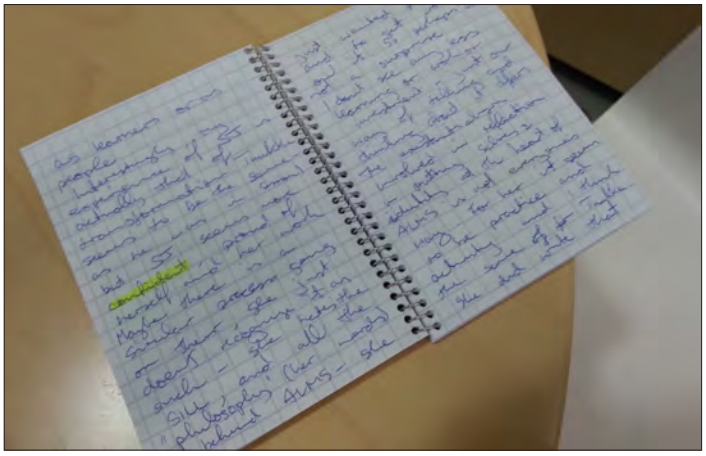

Figure 2. Fergal's free-writing diary

One theory I brought to this project was the idea of transformation from language learner to language user. The growth into being a language user is a narrative familiar to ALMS counsellors, in that we have often heard it in counselling and observed it taking place during ALMS courses. It is also a narrative we value: we discuss language learning and language use in ALMS opening sessions and it has been discussed in previous ALMS research, such as Karlsson and Kjisik's article on life-wide and life-deep learning (2011). This idea is also referred to in the wider literature on learner autonomy (see for example Benson, 1994 and there are echoes in the quote from David Little cited above).

I understand this transformation primarily as an identity shift, based on an individual's subjective criteria for what constitutes the change. Thus, in this project, I listened to the students' narratives, wrote about them and re-read my writing with the idea of transformation from language learner to user in mind. I was interested to see if and how it manifested itself in the students' stories of their ALMS course and if there were other contrasting or complimentary narratives, which would emerge from my free-writing diary.

Four Types of Narrative

While I was listening to and free writing about the students' stories of their ALMS courses, I did indeed encounter the narrative of transformation or growth from being a language learner to being a language user. However, I also picked out three other narratives in the stories. Identifying these four narratives is my attempt to understand the student stories told to me and co-constructed with me in counselling. In recounting them, both immediately in the free-writing diary and here in this text, I want to remain faithful to what the students told me. However, I recognise too that they are, perhaps primarily, my narratives of how I experienced the student stories. The quotations I use to illustrate these narratives are not direct quotations from students, but rather they are quotations from the students written down in my free writing.

The narrative of transformation or growth from learner to user was present in the stories several students told to me. It was characterised by a change in the students' language practices, particularly changes involving agency, engagement and participation. Students consciously decided to use English in communicative situations and reported feelings of confidence in their ability to succeed in doing so.

- *Now, I actually say something in English, instead of just saying "yeah, yeah".*
- *I joined a Facebook group, posted replies and <u>even</u> started discussions* (Student's emphasis)

(Comments from two students who became users, rather than learners, during their ALMS course)

The second type of narrative was one of looking to the future. Several students talked of becoming a user of English but, unlike the previous students, they talked of it in a less immediate sense; it was something that was *going to* happen. This sense or knowledge shaped the work they did on the course, which for many of these students focused on academic reading and vocabulary. For some students, the future orientation was specific, while for others it was more general. While writing about the first narrative, I was struck by the agency, engagement, and participation of the students. In this second narrative, the emphasis was placed more on necessity or obligation, recognising the importance of and the need to be able to use English. I did not note the same sense of investment or identity shift with these students and, although the work they had done seemed valuable to both them and me, they did not talk about it in the same way; they told a different story.

- *We will have to read and write more at the MA level.*
- *I will have to use English at work*

(Comments from two students who looked a future where they used English more)

In the third narrative type, I also did not note a feeling of identity shift from learner to user. These students appeared to remain learners and they emphasised learning, continuing to learn, and indeed learning better. Here I was struck particularly by the students' self-awareness of learning, what to study and how to learn. In their stories, however, English was still something to learn or to study, rather than a language to use throughout their lives.

- *I'm on my way.*
- *I know now what I need to do.*
- *I'll continue with more specialised English.*

(Comments from three students who continued to see themselves as leaners by the end of the course)

Finally, the fourth narrative was one of revisiting learning. These students tended to be ones who already identified as users of the language at the beginning of the course. For them, the story was of learning more deeply, learning aspects of the language they had not considered before and relearning aspects of the language they had in new ways. They all pointed to the importance of reflection and *noticing* to develop learning further. Here there was, in my reading, a reinhabiting or reinvigoration of the idea of being a learner, without losing any sense of them being users of the language.

- *I really noticed what I was doing when I was speaking English.*
- *You have to use English all the time anyway, but reflection made me think about what I could learn.*
- *You can use English without really learning, but you can also really learn by using English.*

(Comments from three students who (re)embraced the idea of being learners during the course)

Making Sense of the Narratives

I do not want to suggest that these are the only possible ALMS narratives; they are simply what I found counselling one group of students. I went looking for narratives of growth and transformation from learner into user of English, and along with these I found three other, related but sometimes contrasting types of story.

What I see from this inquiry is a more nuanced picture of the transformation from language learner to language user. This narrative does seem valid in that it is a story some students tell about their ALMS courses and an experience some have on the course. Thus, it can serve as a tool for understanding my work as a language counsellor and for understanding how to support students in their learning. However, I also see that it was, for me, becoming something of a *sacred* story (Clandinin & Connelly, 1995), that is, something I was beginning to take for granted as the principal goal or most valuable outcome of an ALMS course. My free writing in this project reminded me that students view the valuable work they do in ALMS in many different ways and tell different types of story to make sense of their learning experiences. For example, the second type showed me that transformation into being a user of the language

is dependent on many factors in a person's life and is not something a course or a counsellor can necessarily effect. Indeed, it is for the individual, the learner, to realise a change like this, and for a counsellor or teacher to listen and support. The third and fourth narratives show there is room for growth within the identity of a learner and that it is not simply a stage to pass through. They also showed students (re)embracing language learner identities and becoming autonomous agents taking charge of their learning (Dam, Eriksson, Little, Miliander & Trebi, 1990, p. 102). The role of learner could also coexist with that of a user of English.

This project has also encouraged me to rethink my own vocabulary, especially in relation to words such as *transformation*, *change*, and *growth*. While the first and the fourth narratives matched my initial idea of transformation as something dramatic and dynamic, the learners whose stories fit the second or third narrative had less obviously transformative ALMS courses. To me, many of these students had made dramatic changes in the way they learned or used English or in their attitudes towards the language. However, their stories emphasised the continuity with what they had done before and how their English learning and use would continue. These differences in perspective are a warning to me not to push any one idea of transformation on the students. Instead, allowing students to tell their own stories and listening to them seems to better support their autonomy in evaluating and making sense of their own learning experiences.

Making the storytelling explicit in the final counselling session has been a useful tool in learning about my students. It has also been a practical pedagogical tool, positioning the students as agents and narrators of their own language course. However, writing about medicine, Frank (1998, p. 199) warns against seeing the telling of and listening to stories as "another professional technique", arguing that the benefits are lost when it becomes formulaic and routine. Therefore, my narrative-based counselling must be more than a pedagogical and research tool; it should also be a way of being in counselling, most of all, of listening—actively, critically and empathetically—to the students as people as they tell the story of their ALMS course and its role in their lives.

Leena: Writing in the Dark

In the following story, nested within our umbrella story, I want to show how, again, "it's all in the writing" (Bochner, 2012) in narrative autoethnography, my chosen inquiry approach. A big part of this work has meant "writing in the dark" (van Manen, 2002, p. 2), and the resulting text remains a writing "exercise", only an approximation of the unpredictable and unexpected reality, always open to another interpretation.

My previous published texts (e.g. Karlsson, 2008, 2013, 2015) can be seen as small ethnographies of the ALMS landscape. They are accounts of being out there, to be read from the position of being firmly rooted in the here and now of each current writing. More recently (Karlsson, 2017), I have been drawn to *auto*ethnography because it combines autobiography and ethnography: research becomes a braiding of personal memories, experiences and feelings on the one hand, and being in the field, as part of the landscape, always alert and sensitive to contextual influences on the other. I understand these *writing exercises* (van Manen, 2002) as nested tellings, as nested ecologies of practice and research, a "sequence of tales" (Pinkola Estes, 1992, p. 1, quoted in Speedy, 2004, p. 25). In the ALMS programme, I have been answering questions with stories for nearly two decades; stories have evoked other stories and my answers have thus become several stories long. I would like to name this methodology a "storytelling" (Carteret, 2008; Karlsson, 2013, 2015).

In this inquiry, one of a series of stories from ALMS counselling (Karlsson, 2015, 2017; Bradley & Karlsson, 2017), I ponder on a way forward at this moment in time: I ask myself

what a facilitator of therapeutically oriented writing in my context can learn from her reading and writing in order to fully appreciate students' unique telling, and what kind of understandings can support her work with students. In my inquiry I listen to and write about the inaudible, silent stories or voiceless telling of university students with English language (classroom) anxiety. The student voice in my account is Juhana[i], who was a student in my special peer-group in ALMS in spring 2017. His words, mostly unedited, come from two texts in his ALMS portfolio, his learning history and a final reflective essay, which were both discussed in our counselling meetings. Juhana's story is told and written from the experience of someone whose identity as a university student, with a need to study in and through English, is "wounded". I am also committed to our, mine and Fergal's, common goal to make storytelling in the context of counselling more explicit to our students. There is always a danger of inadvertently controlling students' experiences in the counselling discussion; a danger of keeping them away from the "best" answers, that is, the stories that belong to them. We share a concern for potentially stopping students from telling their story or starting a questioning game (van Manen, 2002). This concern has been one of the tensions leading into this joint project and its focus on respecting students' unique ways of telling.

In my account, I am attempting to write about Juhana's experience with curiosity and respect, always remaining aware of the openness of my interpretation and my limits as a writer. His words punctuate my practitioner-researcher's ponderings; my account is partly a response story, my reaction to his telling infiltrated with insights from my reading, but also a parallel story emerging from the shared experiential context of ALMS programme counselling where storytelling permeates communication, written and spoken. Writing has been the medium of thinking, reflection, knowing and, this time particularly, experimentally, of "playful but serious authoring" (Hamilton, 2014, p. 46); it has also been therapeutic. But writers always start as readers: I understand the writer, myself, to be a curious reader who willingly enters into textual dialogues with other writers both in and through her reading, writing and discussions. She is also an active reader of her own texts and of herself; ideally, writing begins from "genuine self-reading" (van Manen, 2002). So my practitioner-researcher story starts from reading.

Reading as "Rewriting"

Early in this inquiry, I read van Manen's wonderful book (2002), which is about reading as much as it is about writing; his ideas echo in my inquiry and in my thinking about storytelling as a method and a practice. In his interpretation, reading means *rewriting* the text being read, and interpretive reflective texts invite the reader to "write what the author forgot, overlooked, could not see or hear or remember" (van Manen, 2002, p. 8).

I read with van Manen's words in mind: qualitative inquiry needs to ask what is required of writing and language; it needs to query what the possibilities and limits of writing are (van Manen, 2002). I mainly explored literature on narrative inquiry in education (e.g., Estefan, Caine, & Clandinin, 2016; Hunt, 2013; van Manen, 2002) as well as texts on *reflective* personal (such as exploratory, expressive and/or therapeutic writing) and texts on *reflective* academic writing (for example, creative, different, or playful). Two particularly inspiring texts were those by Fiona Hamilton (2014) and Siri Hustvedt (2016) whose words addressed me and invited me "to dwell in [this] interpretative reflective space" (van Manen, 2002, p. 8) they had managed to create in their texts.

Siri Hustvedt's essay is a personal account of working as a facilitator of therapeutic writing for psychiatric inpatients in a New York clinic. Fiona Hamilton's article is a beautifully writ-

1. i Juhana gave me permission to use his story and words in this paper. He read the draft and approved of my restorying.

ten academic text growing out of her own experiences as a writer and facilitator. Hamilton reflects on what collaborative therapeutic writing is and can be. Both writers make it easy for the reader to read *with* the stories told and to vicariously experience the lived and remembered, because there is a strong quality of telling, of writing, *from* experience in their texts. They call attention on individual experience as a source of knowledge for practice (Estefan, Caine, & Clandinin, 2016) and let their narrative understandings speak in the texts. I feel that they both reach out to finding and using sensitive interpretative tools of life lived and felt, in and through their very writing. For both, writing is a method of thinking, of discovering what they think, and a method of knowing (Hamilton, 2014; Hustvedt, 2016). It is in Laurel Richardson's revolutionary idea of "writing as a method of inquiry" (Richardson & St. Pierre, 2005) that my path crosses Hustvedt's and Hamilton's and, as a reader, I get to meet them. Likewise, when I read Juhana's learning history, in which he uses his own experience as a source of knowing and learning from it, his text immediately drew me into his story. His telling *from* experience had me "dwell in the interpretive reflective space" that he, like Hustvedt and Hamilton, had created. His story begins when he meets "a ghost from the past" at the beginning of his ALMS course:

> Juhana: *... when I got through the entrance exams... A whole universe of my life moved forward. A few years earlier I had found a subject called sociology. My life, all tattered, unclear and strange, now pieces came together. The world had received an explanation. The only but was one ghost from my past: my own view of my English learning capabilities was completely lost. I used the time to study where I was good and try to forget whole of the English language which was very painful, regrettable and frustrating. One of the worst development was the social aspect. I had begun to feel ashamed and to avoid every situation which English language might be involved one way or another.*

Juhana told his story in a massive portfolio—still unfinished in the final counselling—a scrapbook-like narrative, a hand-written portfolio of all his ALMS programme work. It depicted both his intellectual and emotional learning during the term; it reported on integrating his academic reading of texts in sociology and his lifewide cultural interests with his learning English; it was full of pictures and visual representations of his extensive academic reading and diary entries pondering on his English self and skills, his history, present and future; it was a true narrative portfolio (Karlsson, 2016, 2017) and a writing ecology, an idea and a metaphor I have used in earlier inquiries (Karlsson, 2016, 2017). In a writing ecology, a practitioner-researcher's or a student's, all the psychological, emotional, socio-cultural, even such mundane contextual influences as sleeping, the weather or one's health have their place (cf. Casanave, 2012).

Hamilton and Hustvedt share an interest in and a passion for "writing cures" (Bolton, Howlett, Lago & Wright, 2004); I too am drawn to explore the power of expressive, exploratory writing that might have effects on individuals' inner lives and their wellbeing. Both see facilitating of therapeutic writing as helping to bring out *authoring* experiences in writers that are experimental and playful, yet serious. For many who have never considered themselves to be "writers," and who have written only in contexts where the focus is on the written product, therapeutic expressive writing, the freedom and inattention to grammar and style, can open up new worlds. Hamilton and Hustvedt talk about texts as partial, unedited, incomplete, and in flux, and writing texts as ways of engaging in a dialogue with oneself as other. They both write about writing as a *process* and therapeutic writing as a particular way of "staying with the process" (Hamilton, 2014, p. 39), that is, being in unhurried contact with both the personal and the social narratives and being able to see the interplay of the two: looking inwards (exploring the self) and outwards (being alert to the surrounding environment), and appreciating the fact that possibilities for alternative views on the self, one's learning and

being, and relations with others exist. Juhana looks inwards and outwards and plays with the language, in the language, English, his nightmare from the past:

> Juhana: *Where am I? Who am I? What are my possibilities, abilities, skills? What is my place in universe…there are too many questions when your only real task should be to think about learning a language. All this questions have been with me and my ALMS… I have no answers yet…I feel very strongly to be like in a wheelchair with my English…I'm a lost boy in postmodern society. My language history was unpleasant in many ways. ALMS started to direct me in a different way. I reconsider my past, I rearrange my memories, rewrite my stories again and again. That's all magic…*

In the counselling, I understood how therapeutic writing was helping Juhana to "generate, capture and embrace" (Speedy, 2004, p. 27) the many different stories that he, a multi-storied human being, had the need and ability to tell and re-tell. Telling became a process of co-researching alternative stories, telling and re-telling (Speedy, 2004). Juhana's telling in English, however, only happened through writing; speaking in English in the counselling was too emotionally challenging. We spoke Finnish but the starting point was always in Juhana's texts in English:

> Juhana*: Speaking a foreign language and communication in that is still absolutely impossible for me. But maybe this* [written] *reflection brings some little confidence. For if I've learnt anything about hermeneutics it is that, at the end there is always a new beginning.*

All the way through the inquiry, I felt more attentive than ever before to the chaos that so often follows troubling experiences, the knotted entanglements of life that can freeze our hearts, minds and bodies. Celia Hunt (2013) has used creative life writing for personal and professional development in higher education. She suggests that a dialogue, a building of a creative bridge, between reflective and experiential work through writing can lead to *transformative learning*. Transformative learning is an emotional and intellectual exercise, not only conscious reason but also a bodily-felt and emotional experience (Hunt, 2013, p. 15) and should not be thought about too narrowly. The relationship between teacher and student is the key part of the student's emotional learning and necessitates that the two "travel similar roads and speak from [our] own experiences" (Boyd & Myers, 1988 quoted in Hunt, 2013, p. 156). In this inquiry, like in the one before (Karlsson, 2017), my curiosity, the wondering, was about the emotional learning of my students. Juhana writes about his emotional "practices of self" (de Carteret, 2008), bodily-felt and imaginal, his ways of thinking and feeling which therapeutic writing was influencing:

> Juhana: *… people have their public image, persona, identity … But there is always other way to look at it. That is a kind of alley behind the market. That is where they are lurking, all those fears, anxiety, bad feelings, thoughts that you are stupid or unable to express your identity… Your imagination could be different than reality. But if you dare step into, look at your background, other side of you, reflection and shade, maybe you can manage all that stuff, organize to a category. I believe that is possible, to take fears with you and be with the past, but it takes time.*

Juhana had managed to find a reflective space and a rhythm (Hamilton, 2016) of therapeutic, explorative and expressive writing and thus found a place for the imaginal. Celia Hunt (2013) quotes Dirkx (2012, p.127) on a holistic approach to transformation in learning:

The imaginal is not intended to take the place of more analytic, reflective, and rational processes that have been associated with transformative learning. Rather, it is intended to provide a more holistic and integrated way of framing the meaning-making that occurs in contemporary contexts for adult learning (Dirkx, 2012, p. 127).

Hamilton writes about the "reflective spaces" and "reflective rhythms" of therapeutic writing; these can offer opportunities for "exploring personal meanings and sense of self and situation" (Hamilton, 2014, p. 36), which is exactly what anxious learners of English, in my experience, have managed to do when gently persuaded to try out different forms of private reflective writing, writing that is not rule-regulated and not necessarily meant for the teacher's eyes (Karlsson, 2017). This happened with Juhana:

> Juhana: *I am not ready. I am completely unfinished. My ALMS program continue, it is not stop at all. This text* [portfolio] *is unfinished. It has started and ended already many times. I can't stop it anymore. Perpetual motion has been invented! My ALMS continues all the time, maybe the rest of my life.*

As Juhana's counsellor, I travelled through what turned out to be a transformative learning experience for him. Juhana's words, I hope, address the readers and help them to think *with* his story, a true example of writing *from* experience, an example of a "writing cure" happening in English for an anxious learner of the language. His are words that give the reader an idea how reflective, expressive and exploratory, therapeutic writing can become a process of self-discovery.

Writing (different?) Academic Texts

> "Even in academic writing we can have an existential engagement with our project, the feeling of mystery that has to be unraveled. Sometimes it is a matter of life and death" (Lie, 2014, p. 123).

I have been interested in (reflective) creative academic writing for a number of years and now turned to van Manen when experiencing the challenge and difficulty of my writing effort, vividly described by van Manen as "writing in the dark" (van Manen, 2002, p. 2): a qualitative researcher, a practitioner, is trying to write but "words just do not come", and "the text of writing seems so trite". This feeling comes from the fact that a research text, written to be published, is always a retrospective, second, third or even fourth take on an experience or episode in one's practice and thus, very concretely, re-told and re-storied. To situate myself at the moment of writing this current text, to position myself as deeply and exactly as I could, I read and re-read myself in two now published, audience-oriented texts (Karlsson, 2017; Bradley & Karlsson, 2017) I (co)authored before this one. When trying to thus enter the textual worlds I had created in them, I started the process of becoming the *author* for this new text.

There is "a reliance on process, changingness rather than on static knowledge" (Rogers, 1969, p.152) in my work with educational storytelling. I am fully aware how previous stories always matter for a practitioner, how when one inquiry finishes, another one has already started. Re-reading is a way of seeing what has happened and what these past writing processes have been contributing to my practice. In my text in Bradley and Karlsson (2017), I refer to Wright and Bolton (2012) who describe a three-phase reflective writing process for practitioners: the exploratory and expressive first writing, re+cording, (re=again and cord=heart) as in "getting closer to the heart"), re-reading to the Self (which becomes a way of *listening* to oneself and can only happen after the writing), and finally a deep emotional reading of one's Self and a potential sharing with a confidential other. I have felt the power of this three-phase process even more when authoring this story and feel very strongly that a practitioner-researcher, a writer, should always aim at genuine self-reading (van Manen, 2002), at being the first reader of her own text, reading and re-reading her Self in it (Wright & Bolton, 2012, p. 26).

The idea of a writing ecology (Karlsson, 2015, 2016, 2017) has been with me for a few years now. For one thing, it helps to build an organic whole out of different bits of data out there in the counselling and research documents, personal and research diaries, and previous (published) texts. Importantly, it helps letting this diverse storied data grow into an organic whole with theory, the dialogues I have had with literature. The idea of an ecology matches the way of writing in autoethnographic work: the process is unpredictable, writing cannot be separated from research, data collection (and creation) overlaps analysis and interpretation, different strands are connected through the reflective writing in the diaries and the ecology becomes a way of being "existentially engaged" with the project.

In my inquiry, through engaging with literature, re-reading myself and writing my way feelingly through the inquiry, I have deepened my narrative understanding and skills for research and practice and of facilitating therapeutic writing practices; for example, how to listen appraisingly and attentively; how to be, and help students to be, more aware of experience and the telling arising out of it; how to be curious and wonder; how to inspire (therapeutic) writing in my students and keep engaging in writing exercises myself have deepened. Traversing between the texts in the writing ecology has been a way of "sustaining" my (personal and) professional story to live by:

> *What is the gain in reflective writing exercises in and for research, what is it good for? It's learning, not outcomes but a feeling, a sensation whilst practising, of being more prepared, of listening better, of being more focussed, of making sense of life lived, of coping. It's about wellbeing, searching for and finding* ***well*** *words for coping!* [An entry in my research diary in July 2017]

Closing (and Beginning Anew)

What if ethical academic writing should be *re+cording* all the way through, writing from the heart? What if academic writing should be a process full of spaces for reflection, for reckoning, and what if silent stories emerging in research should be allowed to keep a bit of their mystery? What if it is *re-cording* that is necessary if we practitioners want to be pedagogically tactful and thoughtful and even retrospectively respectful of the unique in our students (van Manen, 1997)? What if *re+cording* is the only way for a practitioner to write, and what if all her published texts should only be considered writing exercises for the readers to re-write?

Writing and telling, the talking and writing, in this inquiry has been important; more important, however, has been listening to theirs, the students'. If the readers wonder why I present only one ALMS programme student's writing as a mirror to my own ponderings on the writing and counselling, my answer comes in Siri Hustvedt's words (2016, p. 111): "…we must be careful not to treat **one** person's story as evidence of nothing" (Hustvedt, 2016, p. 111, my bolding). The last words in this restorying will be Juhana's:

> Juhana: *Birds which cannot perhaps fly all, but in my counsellor's mind, it makes no difference. There are perhaps birds which have never started to fly but they can jump and bounce very well too. And maybe someday some of them can fly, some still hopping, but that is enough.*

Coda

Figure 3. Leena and Fergal meeting to discuss the project

Comprising two parallel inquiries into narrative research in language counselling, this article has grown out of several sources. We both work as counsellors together in the ALMS programme and have a shared interest in developing our counselling through practitioner research (Bradley & Karlsson et al., 2015; Bradley & Karlsson, 2017). Most immediately, however, this article came into being through regular meetings we held during the spring of 2017 (see Figure 3). We began, as mentioned above, from Leena's idea to use a research technique outlined by Horsdal (2012) to develop and inquire into our counselling practice. This idea evolved during our discussions, which touched on our professional and personal reading, as well as our counselling practice and indeed our life experiences over these few months.

While we began the project together, writing individual texts for our parallel inquiries over the summer of 2017 took us away from one another, and our inquiries took new turns, following our reading and the data we collected in our individual counselling encounters. Thus, the inquiries are both independent and integrally linked. We show our individual counsellor/researcher voices yet, at the same time, present a *crystallisation* (Richardson & St. Pierre, 2005, p. 963) of the stories and the telling that makes up the messy ecology of ALMS: the voices of counsellors and students, shared trajectories and individual journeys.

Alongside our shared interest in narrative and storytelling, two key concerns emerge from both our inquiries: learning and healing. Our approaches and understandings, however, clearly differ. Fergal's inquiry takes ideas from narrative-based medicine, using them to inspire his counselling practice and as a lens through which to view it. The relationship between learning and healing is an analogy. In Leena's inquiry, this relationship is much closer, more palpable and visceral. This is embodied in Juhana's learning journey, which in part involves healing wounds from previous language learning and use experiences. While narrative-based medicine inspired Fergal's inquiry and practice, Leena's use of therapeutic writing in her special peer group in ALMS is of direct relevance to such wounded learners.

Leena describes Juhana's ALMS course as a process of self-discovery, and this idea links with Fergal's students' narratives of their ALMS course. While few of his students seemed

wounded in any comparable way, all of them were engaged in some form of self-discovery, identifying themselves in relation to English and its role in their lives. The self-discovery is also important for counsellors. And we, like our students, learn and even heal, actually or metaphorically, through *writing* and *telling* our stories.

References

Allwright, D. (2003). Exploratory practice: Rethinking practitioner research in language teaching. *Language Teaching Research*, 7(2), 113-141.

Aoki, N. (2010) The role of stories in teacher development. *Proceedings of CLaSIC.* 36-44.

Barfield, A. & Delgado, N. A. (Eds.) (2013). *Autonomy in language learning: Stories and practices.* Canterbury: IATEFL.

Benson, P. (1994). Self-access systems as information systems: Questions of ideology and control. In D. Gardner & L. Miller. (Eds.), *Directions in self-access language learning* (pp. 3–12). Hong Kong: Hong Kong University Press.

Bochner, A. (2012). On first person narrative scholarship: Autoethnography as acts of meaning. *Narrative Inquiry*, *22*(1), 155–164.

Bolton, G., Howlett, S., Lago, C., & Wright, J. (Eds.). (2004). *Writing cures. An introductory handbook of writing in counselling and therapy*. London, UK and New York, NY: Routledge.

Boyd, R. D., & Myers, J. G. (1988). Transformative education. *International Journal of Lifelong Education*, 7, 261-284.

Bradley, F., & Karlsson, L. (2017). Parallel journeys: Conceptualising and creating learning in language counseling. *Learner Development*, *1*, 94–113.

Bradley, F., Karlsson, L., Amendolara, S., von Boehm, S., Kidd, K., Kjisik, F., Koskinen, L., Moncrief, R., Toepfer, T. (2015). Generating visions, generating knowledge—ALMS counsellors write! In T. Lehtonen & J. Vaattovaara (Eds.), *On advising and counselling in language learning* (pp. 91-118). Helsinki, Finland: University of Helsinki Language Centre.

Casanave, C. (2012). The diary of a dabbler: Ecological influences on an EFL teacher's efforts to study Japanese informally. *TESOL Quarterly*, *46*(4), 642–670.

Choi, J. (2016). *Creating a multivocal self: Autoethnography as a method*. Milton Park, Australia: Routledge.

Clandinin, D. J., & Connelly, F. M. (1995). Teachers' professional knowledge landscapes: Secret, sacred, and cover stories. In D. J. Clandinin & F. M. Connelly (Eds.), *Teachers' professional knowledge landscape* (pp. 3–15). New York, NY: Teachers College Press.

Clandinin, J., & Connelly, F. M. (2000). *Narrative inquiry: Experience and story in qualitative research*. San Francisco, CA: Jossey-Bass.

Connelly, F. M., & Clandinin, J. (1999). *Shaping professional identity: Stories of educational practice*. New York, NY: Teachers' College Press.

Conle, C. (2000). Thesis as narrative or "What is the inquiry in narrative research?". *Curriculum Inquiry*, *30*(2), 189–213.

Dam, L., Eriksson, R., Little, D., Miliander, J., & Trebbi, T. (1990). Towards a definition of Learner Autonomy. In T. Trebbi (Ed.), *Third Nordic Workshop on Developing Autonomous Learning in the FL Classroom, Bergen, August 11–14, 1989: Report*, (pp.102–103). Bergen, Norway: Institutt for praktisk pedagogikk, Universitet i Bergen.

de Carteret, P. (2008). Storytelling as research praxis, and conversations that enabled it to emerge. *International Journal of Qualitative Studies in education*, *21*(3), 235–249.

Dirkx, J. M. (2012). Nurturing soul work. In E.W. Taylor & E. Cranton (Eds.), *The handbook of transformative learning: Theory, research and practice* (pp. 116-130). San Francisco, CA: Jossey Bass.

Elbaz-Luwisch, F. (2002). Writing as inquiry: Storying the teaching self in writing workshops. *Curriculum Inquiry*, *32*(4), 403–428.

Estefan, A., Caine, V., & Clandinin, J. (2016). At the intersections of narrative inquiry and professional education. *Narrative Works: Issues, Investigations & Interventions*, *6*(1), 15–37.

Frank, A. W. (1995). *The wounded storyteller: Body, illness, and ethics*. Chicago, Il: The University of Chicago Press.

Frank, A. W. (1998). Just listening: Narrative and deep illness. *Families, Systems & Health*, *16*, 197–212.

Geertz, C. (1973). *The interpretation of cultures: Selected essays*. New York, NY: Basic Books.

Hamilton, F. (2014). Words and thresholds: An exploration of writing process and practice. *Scriptum*, *1*(1), 32–64.

Horsdal, M. (2012). *Telling lives: Exploring dimensions of narratives.* London, UK: Routledge.

Hunt, C. (2013). *Transformative learning through creative life writing: Exploring the self in the learning process*. London, UK & New York, NY: Routledge.

Hustvedt, S. (2016). The writing self and the psychiatric patient. In S. Hustvedt, *A woman looking at men looking at women. Essays on art, sex and the mind* (pp. 96–117). London, UK: Sceptre.

Kalitzkus, V., & Matthiessen, P. F. (2009). Narrative-based medicine: Potential, pitfalls, and practice. *The Permanente Journal*, *13*(1), 80.

Karlsson, L. (2008). *Turning the kaleidoscope: (E)FL educational experience and inquiry as auto/biography.* Helsinki, Finland: University of Helsinki Language Centre.

Karlsson, L. (2012). Sharing stories: autobiographical narratives in advising. In J.

Mynard & L. Carson (Eds.), *Advising in language learning: Dialogue, tools and context* (pp. 185–204). Harlow, UK: Pearson.

Karlsson, L. (2013). Lost and found: Storytelling in language counseling. *Chinese Journal of Applied Linguistics*, *36*(1), 107–124.

Karlsson, L. (2015). Searching for an English self through writing. *Studies in Second Language Teaching and Learning*, *5*(03), 409-429.

Karlsson, L. (2016). Write the fear: Autobiographical writing and language (classroom) anxiety. *Scriptum*, *3*(1), 32–59.

Karlsson, L. (2017). "It's all in the writing": Learning diaries and secret diaries in a pedagogy for autonomy. In C. Nicolaides & W. Magno e Silva (Eds.), *Innovations and challenges in applied linguistics and learner autonomy* (pp. 231–256). Campinas, Brazil: Pontes Editores.

Karlsson, L., & Kjisik, F. (2009). Whose story is it anyway? Auto/biography in language learning encounters. In F. Kjisik, P. Voller, N. Aoki & Y. Nakata (Eds.), *Mapping the terrain of learner autonomy* (pp. 168–189). Tampere, Finland: Tampere University Press.

Karlsson, L., & Kjisik F. (2011). Lifewide and lifedeep learning and the autonomous learner. In K. Pitkänen, J. Jokinen, S. Karjalainen, L. Karlsson, T. Lehtonen, M. Matilainen, C. Niedling, & R. Siddall (Eds.), *Language Centre Publications 2: Out-of-classroom language learning* (pp. 85–106). Helsinki, Finland: University of Helsinki Language Centre.

Karlsson, L., & Kjisik, F. (2015). Watching our words: Researching and developing language counselling. *ELT Research*, *30*, 6–8.

Karlsson, L., Kjisik, F. & Nordlund, J. (1997). *From here to autonomy*. Helsinki, Finalnd: Helsinki University Press.

Karlsson, L., Kjisik, F., & Nordlund, J. (2007). Language counselling: A critical and integral component in promoting an autonomous community of learning. *System, 35*(1), 46-65.

Kjisik, F., Karlsson, L., & von Boehm, S. (2012). ALMS counselling: Stories of research and practice. In C. Ludwig & J. Mynard (Eds.), *Autonomy in language learning: Advising in action* (pp. 28–35). Canterbury, UK: IATEFL Learner Autonomy SIG.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago, IL: University of Chicago Press.

Li, X., Conle, C., & Elbaz-Luwisch, F. (2009). *Shifting polarised positions: A narrative approach in teacher education*. New York, NY: Peter Lang.

Lie, S. (2014). The infinite resources for writing. In N. Lykke (Ed.), *Writing academic texts differently: Intersectional feminist methodologies and the playful art of writing* (pp. 111–125). New York, NY: Routledge.

Little, D. (2017, August). Language learner autonomy and plurilingual repertoires. Paper presented at the Nordic Autonomy Workshop, Helsinki, Finland.

van Manen, M. (2002). *Writing in the dark: Phenomenological studies in interpretive inquiry.* London, ON: The Althouse Press.

Mukherjee, S. (2015, March). Soon we'll cure diseases with a cell, not a pill. Presentation at the TED2015 event. Available at https://www.ted.com/talks/siddhartha_mukherjee_soon_we_ll_cure_diseases_with_a_cell_not_a_pill (Accessed 29.9.2017)

Mynard, J., & Carson, L. (2012). *Advising in language learning: Dialogue, tools and context*. Harlow, UK: Pearson.

Pinkola Estes, C. (1992). *Women who run with the wolves.* London, UK: Rider.

Richardson, L., & St. Pierre, E. (2005). Writing: A method of inquiry. In N. Denzin & Y. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 959–967). Thousand Oaks, CA: Sage.

Rogers, C. R. (1969) *Freedom to learn: A view of what education might become.* Columbus, Ohio: Charles E. Merrill.

Speedy, J. (2004). The contribution of narrative ideas and writing practices in therapy. In G. Bolton, S. Howlett, C. Lago & J. Wright (Eds.), *Writing cures: An introductory handbook of writing n counselling and therapy* (pp. 25–34). London, UK and New York, NY: Routledge.

Wright, J., & Bolton, G. (2012). *Reflective writing in counselling and psychotherapy*. London, UK; Thousand Oaks, CA; New Delhi, India; & Singapore: SAGE.

Review Process

This paper was peer-reviewed by the following contributor to Issue 2, Nicole Gallagher. It was also blind peer-reviewed by members of the Learner Development Journal Review Network.

Author Bio

Leena Karlsson is University Lecturer in English at the University of Helsinki Language Centre, Finland. Her research and publications focus on language advising/counselling, learner/teacher autonomy, learner diversity, and narrative inquiry and stories in educational settings. She coordinates the ALMS Programme at the Language Centre. Pedagogy for autonomy is the driving force in her practice.

Fergal Bradley is University Instructor in English at the University of Helsinki Language Centre, Finland. His teaching and research interests include language advising/counselling, learner/teacher autonomy, academic writing, identity in second language learning and teaching, and practitioner research as a means of learning and professional development.

Endnotes

1. Modules refer to the constitutive elements of a course or programme of study. Undergraduates students typically study 6 x 20 credit modules a year or a total of 18 (360 credits) for a three-year undergraduate degree.
2. Common European Framework for Languages